

THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE,
MADRAS.

FOREWORD

Few words are needed to commend this brochure to the public. Its aim is to weigh the forces operating in and on the Brahmin community so that it may realise itself by embodying the ancient culture and applying it in national service as an integral part of the Modern Indian Nation. He who does not know the past and who does not live for the future cannot succeed in the present. The battles and the war-cries of to-day, the political currents and cross-currents that toss us to and fro, the passions and failures of the moment will all be like broken bubbles a few years hence. Let us not forget the centralities of the super-life amidst the trivialities of our daily life. Let us treasure up in our hearts the wise words of Burke: "Society is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be attained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born."

MADRAS, }
26th June 1935. }

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The Future of the Brahmin.

I cannot begin this address better than by quoting the following words which were uttered on a historic occasion by His Royal Highness The Duke of York: "One's own life would hardly be worth living without dreams of better things, and the life of a nation without such dreams of a better and larger future would be poor indeed." The Hindu community in general, and the Brahmin community in particular, is becoming more and more deficient in the quality of vision without which peoples perish. Conferences like the present Conference are at once a recollection, a realisation and an prophecy. They focus the past; they lead to clear vision and strenuous striving in the present; and they will lead to the greater and the happier India that is to be. I hence gladly bid you welcome as co-workers in the great cause of India's destiny, and hope and wish that you will kindly work to set right all our deficiencies and cheerfully pray for the great future yet to be.

I shall not harrow your hearts with a long or detailed description of the many miseries and disabilities from which the Brahmin community is suffering to-day. The other sections of the Hindu community have not escaped the general degradation, though in their new mood of meaningless and theatrical exasperation they do not seem to realise the fact in an adequate measure. No better description of the present pitiable plight of the Hindu community can be had than the description of the Abatis in H. Rider Haggard's novel *Queen Sheba's Ring*. He says: "The Abatis had long ago lost all courage and enterprise, and were content to sit in their fertile and mountain-ringed land, feeding themselves with tales of departed grandeur and struggling for rank and high-sounding titles, till the day of doom overtook them."

This was the Presidential Address at the Tanjore District Brahmin Conference on 30th December 1934.

Though modern civilisation with all its conveniences and complications must be accepted, we have to be wise in our attitude towards it. We have to be wisely assimilative and to make its conquests our own without sacrificing our individuality, distinctiveness, and unity. But as a matter of fact have we been wisely assimilative? Have we preserved our individuality, distinctiveness, and unity? Not at all.

Among the many evils afflicting our society some deserve prominent mention. Bewildered between two worlds "the one dead, the other powerless to be born" we have lost, first and foremost, that power of clarity of vision and masterful reactive response which is at once the sign and the privilege and the glory of human life. We have become contemptible imitators of the dress and the speech and the manners of other races and communities. The heady wine of modernism has made us giddy and has also brought about internal and internecine squabbles and feuds. Our habits of plain living and high thinking having gone, we have become a prey to diseases and sink into premature graves. In the meanwhile we have to bear also the burden of our unfortunate mediaeval age. The Purdah settled like a pall upon Northern India. The wedge of Islam was driven right through Upper India and a big fraction of Hindus became Muslims in faith mostly by forcible conversion and later on became Muslims in outlook. In South India other degradations crept in. Our women also have partaken in the general degradation and contributed to the general downfall.

But let me not pursue this gruesome topic further. I have long wondered why Lord Sri Krishna destroyed the bulwork of the nation on the battlefield of Kurukshetra and left the nation leaderless and bereft of power. He probably did so to adjudge the past and purge the present and guide the future. He is always by our side to help us provided we try to help ourselves and others and love Him and seek His grace.

आत्मैव ह्यात्मना कथुरात्मैव रिपुरात्मनः ।

ये तु सर्वाणि कर्माणि मयि मन्यस्व मन्यराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ।

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ॥

He will certainly save us from national death and national misery as surely as he will save us from individual sorrow, if we follow His advice and seek His grace by discipline and faith and love.

Sri Sankaracharya points out in his famous and grand introduction to the *Gita* that time and again Dharma began to lose its potency and its hold upon the people and that the Lord Narayana has incarnated often to re-establish Dharma by inducing the Brahmins to come back to their Dharma and to teach and to conserve the Dharma of the other sections of the community. The Lord Himself says in Chapter IV of the *Gita* how the *Yoga* taught by Him was allowed to become नष्ट (obsolete) and how he had to teach it again and again. Let us take heart from the fact that this is not the first occasion of national oblivion of Dharma. Let us rather try, as Arjuna did, to regain the national *smriti* or memory of *Dharma*. No one section of the Hindu community is to blame for the general oblivion of Dharma. Such oblivion has been the joint work of all. Let the restoration of the national consciousness also be the work of all.

This is the reason why this Brahmin conference which at first sight may seem narrow and communal and exclusive is really an All-India movement and is a fundamentally national movement. The Brahmins have never been an organised priesthood. They have never tried to exploit the community by priestcraft. They have always tried to realise and enjoy the higher and more excellent things of life by the intensive cultivation of the spirit of renunciation in the spirit of the glorious teaching of the *Upanishads* तन्न त्यक्तं भुञ्जीथाः (Therefore enjoy by renunciation). They have always tried to guide the secular life and the spiritual life of the Hindu community without dominating it or dominating it. In the *Yoga Vashishta* we are told how when on a unique occasion the King, fired by the illuminating wisdom of the sage in secular and spiritual arts and sciences, offered the entire kingdom as gift to the sage, the sage replied :

प्रणाममात्रसंतुष्टा ब्राह्मणा भूपते वयम् ।

प्रणामेनैव तृप्यामः स एव भवता कृतः ॥

पातुं त्वमेव जानासि राज्यं भातितवैव च ।
भवत्येतत्तवैवेह ब्राह्मणाः कमदीश्रुतः ॥

(We Brahmins are pleased and satisfied with mere obeisance. We are pleased by reverence alone. You have shown reverence to me. You alone have expert knowledge of the art of Government. The governance of the state is beautiful in you. Let the governance be thine. When have Brahmins sought Kingship?).

The real significance of the praise of the Brahmins in the Smrithis and other works is only the homage paid to Dharma. Manu says that the duty of the Brahmins is the protection of the treasury of Dharma (धर्मकांक्षस्य सुखे). The real institution of caste—which is entirely different from the miserable travesty of it obtaining to-day—is based upon a spirit of Dharmic free-masonry and a spirit of mutual service and uplift. If we realise this fundamental fact, we shall be able to realise our duties and obligations and discharge them in proper spirit.

My aim is not to enter into controversial topics or to anticipate the resolutions which may be considered and passed at this conference. All that I wish to observe is that the Brahmins should protect and maintain their leaders of Achara (ceremonial and ethical and social purity) and *bhakti* (devotion, and *Janana* (wisdom) and at the same time adjust themselves wisely to the new, secular life and the modern spirit. The present moods of revolt against discipline, the modern spectacular exhibitions of license in thought and speech and action, and the new and frantic love of luxury which have been degrading the inner life of the Brahmins and impoverishing them in spirit as also in worldly goods, despite a seeming access of apparent prosperity, should be resolutely fought and overcome.

I shall mention here only three aspects and attitudes and activities which seem to me to be of primary importance. The first branch of work to be taken up by the community is self-reformation of spirit. Without it every other work will be in vain. We must recapture the lost arts of *brahmacharya* and *Yoga*. We must revive our knowledge of *mantras* and our

well-thought out regulation of daily life. We must make the study of Sanskrit compulsory. We must make vedic study (swādhyaya) the bed-rock of our cultural effort. We must lessen and eventually abolish all harmful luxuries. We must in short reattain our ancient distinction of plain living and high thinking once again.

This work must go on side by side with our work for the Hindu community at large. We must popularise the highest spiritual truths anew and in a dynamic manner so as to prevent further conversions from Hinduism. We, who derive so much benefit from the Hindu community at large, must give in a hundredfold measure what we receive. We must see that the purity of our social customs and institutions and of the worship in temples is kept unimpaired. We must in short use the results of our self-reformation for the greater benefit of the Hindu community at large and the greater glory of God.

Equally important is the adjustment of ourselves to the modern spirit. We must not commit the fatal mistake of thinking that the modernity will forget or ignore us if we forget or ignore it. We must accept and abide by its lessons in the realms of science, industry, commerce and administration. We have to solve the menacing problem of unemployment by a wise combination of practical pursuits with cultural work. At the same time we have to maintain a certain number of families which are devoted to the maintenance of the rigid purity and austerity of our Dharmic life and to the propagation of our ideals by precept as well as example. For this purpose District Sanātana Dharma Rakshana funds should be started and wisely and carefully administered. We have thus to preserve our heritage and add thereto the gifts of modernity which have been brought to us by the West.

The fact is that we have not yet adequately envisaged and realised the west. We find in it a tremendous rush of life. Man is there perpetually on the move and delights in velocity of movement and is in a perpetual state of excitement—be it the excitement of work or the keener excitement of pleasure. The villages have been forsaken for towns and cities, and cottage industries have been superseded

by factory industries where work goes on at high pressure for the maximisation of production on the basis of the mechanisation and rationalisation of the means and instruments of production. There is cutthroat competition everywhere. All this no doubt makes for individual keenness and collective power but at the same time it has brought on slum life and congestion and also nervous breakdown owing to overstrain and inordinate ambition. The new scientific knowledge has enlarged the frontiers of the human mind and given new servants to man but has imposed also new tyrannies on his spirit. Machinery has displaced human labour and hence the western man is trying to set the balance right by exploiting and underselling and ruining his less sophisticated brothers in the East. Even in the most advanced countries of the west, the under-world is becoming bigger and more full of danger. Nay, there are worse dangers yet. Organisation has its merits and demerits. It mechanises life and lessens the human touch. Even in the sacred and sanctuary of the home the potency of the new forces is felt. Woman is being hustled into becoming a factory adjunct and the hostel threatens to supplant the home. We read about chivalry but it means mock respect for the fair sex rather than throwing the shield of protection around the giver of life and the preserver of the type. The struggle for existence has affected her nature and she exhibits more and more intellectualisation and less and less of her innate emotion and spirituality and refinement. In Art the aim is emotional satisfaction by mere imitation of nature rather than spiritual satisfaction by going above nature. But at the same time western literature and art have a wonderful richness and variety and are sweetened and enlivened by a spirit of refined humour which we have yet to possess. In religion we see there more practical love of man and less intense love of God than here. It is, however, in politics that the west has achieved her most noteworthy triumphs. The institution of national democracies—now in the process of supercession, whether temporary or permanent being as yet unknown, by national dictatorships—has given new momentum and power to the modern western states. But as Rabindranath Tagore points out Nationalism has its evil side as well as it is often a soulless organisation for power.

I have descanted upon these aspects as it behoves us not to behave like the proverbial ostrich hiding its head in the sand but to realise the new forces of the time and meet them in a spirit of wise assimilation and wise rejection. Our society has been based upon the concept of Duty rather than on the concept of Right and upon a consistent and persistent discipline of the body and the senses and the mind. We have never had to wrestle with Nature for satisfying our urgent needs as our western brothers have had to do. Nature's munificent beneficence here has made us simpler and less sophisticated and selfish but it has also made us weaker and less combative. We must realise our strength as well as our weakness. Our civilisation has been mainly rural and we have excelled more in the passive virtues than in the active virtues. We have developed our own ideals and graces of individual and social and artistic and spiritual life.

I have been mentioning all these aspects not with the object of painting word pictures but with the aim of making it clear to ourselves what we should do to be ourselves and to strengthen ourselves by assimilating the new power without losing our own special graces and refinements. We cannot do this unless we have unity. Indeed the need for unity is all the greater in communities which excel in the passive virtues. We must not stand still or go backward. Nor should we rush forward and fall from giddy heights and get broken to pieces.

It is also necessary that we should not forget that we have to face the specific modern problems in our individual and social and economic and political and artistic and spiritual life in a national and courageous spirit. We have to uplift ourselves and at the same time uplift our other Hindu brethren as well in the individual and social and artistic and spiritual life and uplift them and all our other Indian brethren in economic and political life. We have to take a wide view and not a narrow or selfish or sectional view. We have to fight strenuously for the preservation of our culture. We have to realise that the modern Indian renaissance is a resurgence of the Indian spirit though it seeks to assimilate the European renaissance. The European Renaissance has been more interested in man and in nature than in God. It has owed its

inspiration to Greek ideals and legends and art motifs though these have been dead for thousands of years. Those traits have been its weak points, though it has achieved notable triumphs in the fields of science and the free spirit of inquiry and in the field of democratic political freedom. But the Indian Renaissance owes its inspiration not to a foreign or dead culture but to a living indigenous culture. It is, owing to the genius of our race, even more interested in things divine than in things human or natural. We must not do violence to our nature (*svabhava*) or poison the springs of our national life.

I have long felt that all our efforts in various directions during the last fifty years and more have been total or partial failures as we never had a planned totality of endeavour in regard to all the aspects of national life. Even our significant and valuable political work has not been a great success as it has not gone hand in hand with an upward endeavour in all the other fields of national activity. Dr. Cousins said recently in his Presidential address on 24th December 1934 at the Provincial Educational Conference at Anantapur: "We are asking for disappointment if we are innocent enough to expect any all-round advance . . . piecemeal rectification of errors." We did not realise this truth and have been specialising piecemeal rectification of errors and have had nothing but disappointment all along. The essence of Hinduism has been unitive vision and integrated activity and yet we have forgotten this basic fact. Let us bear in mind what Dr. Cousins calls well "the immediate and clamant needs of the living synthesis."

The most important and basic of all our problems is the educational problem. And yet we have shown much greater apathy and indifference in regard to it than in regard to all our other problems. According to our aim, we must discipline the body and the senses by early rising and bath in cold water and general purity and *Surya Namaskara* etc., and we must discipline the mind by *Sandhya* worship and meditation and Yoga, because our ideal is that education should fit us for immortality (*विद्ययामृतमश्नुते*). We must catch the essence of the *Gurukula* spirit and must preserve *brahmacharya* at least in regard to the purity and continence even if we do not beg our food. Every Hindu boy must study Sanskrit and master his

vernacular side by side with his assimilation of the modern knowledge. Even as regards such assimilation we are woefully defective. Our education has been too literary and not sufficiently vocational, and our mastery of science, —especially science as applied to industry—has been of the poorest description. But even more glaring than this defect is the defect that our education has failed in its primary purpose of fitting us to take our place in our society. As we do not know Sanskrit we are cut off from the past. As we do not know our vernaculars we are cut off from the present age in India. As we do not know science we are cut off from the present age in the world at large. Such is our pitiable condition. On the top of all this has come our widely prevalent unemployment. We are in a parlous state indeed.

I know well that this is not an educational conference but I feel that unless we take care of our education everything will go wrong with us and that if we take care of our education our national life will take care of itself. The modern Indian is, I believe, the only human being that is being educated without using the medium of his mother tongue. We find glib excuses for not doing our obvious and urgent duty in this behalf. Do we do our duty by way of giving our boys and girls a taste of creative delight? Do we make them intimate with Indian literature and art? Not at all. Nay, do we give our boys and girls a clear idea of at least the essential elements of Hinduism? Not at all. Should we not set all this right? And yet what do we do? The Āryamatha Patasala at Tanjore and other similar institutions elsewhere have been doing their little bit in the directions indicated above and yet local patriotism is allowing them to languish! We must do better hereafter. It seems to me that all Hindu boys should learn Sanskrit and have a sound knowledge of Hindu literature and of the essentials of Hindu religion. All the Brahmin boys should have at least the minimum vedic study and should learn Sanskrit language and literature and know the essentials of the Hindu religion. All the Brahmin girls should learn Sanskrit language and literature and know the essentials of our religion and *acharyas* and *vratas* and festivals and domestic economy.

In this connection I wish to stress the need for starting hostels of our own where we can do our best to preserve the

essence of the Gurukula spirit. The ideal hostel should be an amplified home. The huge modern hostels are but an application of the factory spirit to education. They are the nurseries of adharmic life. Our elders must make it a religious duty to manage small hostels and guide our young men in Dharmic paths and create in them a taste for the Dharmic life. If there is no Dharmic discipline in early life all later endeavours are bound to fail.

In our social life we have to strive for the preservation of our distinctive characteristics. We cannot possibly get on with our innumerable sub-castes which, whatever we may say, do bring about exclusiveness and lack of mutual sympathy. Sri Krishna says that He created four castes but we have supplemented His creative power and added four thousand sub-castes. We must work back to His creation and fuse into His creation our harmful supplementary creations. We believe that our caste system in its pristine purity is based on equality and mutual aid and service and interdependence and aims at a co-ordinated life in substitution for a competitive life. Hence we cannot abandon or destroy or dilute it at the bidding of the *uxi homines* of to day. Within the four castes we must uphold the joint family system, if not in its original form including cousins of remote degrees, at least in its later form of parents and brothers and children. We have to preserve our national social festivals and festivities not only in form but also in spirit. We must cut down all wasteful expenditure on marriages and funerals. We must see to it that all Brahmins learn Sanskrit and have the minimum Vedic study and perform at least Sandhya and Sradha as a minimum measure of Achāra. They should by precept and example do their best to create knowledge and love of Dharma among all the other Hindu communities. They must give up all violations of the Dharmic injunctions in respect of food and dress and deportment.

In regard to our economic life we must preserve our rural economy. Ancient India was not unaware of town life but the towns were the natural centres of villages. They absorbed the rural products and were emporia therefor and radiated the higher life and refinement to the villages. Our modern town.

and cities are cannibalistic and merely destroy or absorb the villages and give nothing to the villages. We have forgotten our ancient science of economics (*Vartha*). I am of opinion that we have been talking too much about Dharma Sastra and Mokshasastra without really practising the same properly and neglecting too much our mundane sciences such as Artha Sastra, Ayurveda etc. That *Varta*, included not merely agriculture and pasturage and usury but also industrial and commercial activity covering the provinces of production and distribution and consumption of wealth is clear from Devi Purana chapter 37 verse 61.

पञ्चादिपालनाद्देवि कृषिकर्मान्तकारणम् ।
वर्तनाद्वारणाद्वपि वार्ता सा एव सर्वथा ॥

We have to learn how to balance urban and rural life, and factory production and cottage industries. The Western factory craze has partially fascinated us and partially paralysed us. We see to day extreme confusion of thought. We see *charkas* being advocated by men who swallow western foods and medicines wholesale and waste on motor cars and books and knickknacks much more than was spent before on western textiles. Swadoshism and Sanātana Dharma are in perfect harmony with each other and their union is the only safeguard of our economic and spiritual prosperity. We must adopt such methods as will encourage only wholesome and harmless and home-grown industries by buying only such articles as are produced by such industries as that alone will bring about national prosperity through mutual interdependence.

I feel that I would be failing in my duty if I do not refer to the growing menace of unemployment among the Hindus in general and the Brahmins in particular. The Brahmins have taken largely to English education and have spent away lavishly a large portion of their patrimony in such ardent pursuit. The other Hindu communities have followed in their wake. I recognise the immense value of modern education and modern thought as these have opened to us the domain of modern science and enabled us to comprehend and benefit by modern achievements in the realms of industry and commerce. But there is surely such a thing as the overdoing of a good

thing. We have done this work while forgetting our own achievements. Nay, we have assimilated not only the good aspects of modern life and thought and education but the bad aspects as well. The evil results of these maladjustments are unbalanced culture and unemployment. We must not fritter away our petty resources any more. We must conserve them with care. In respect of relief of unemployment we must remember that the Dharma Sastras permit Brahmins to take to agriculture and industry and commerce as Āpatdharma if they cannot live by officiating as priests during sacrifices. Such pursuits along with state service and professional service have been resorted to by Brahmins for centuries. History shows this with unmistakeable clearness. So we have to strain every nerve in two directions. The State has in its hands in trust for the people their money which includes our money as well. So we have a right to ask the State, while aiding the youths of all Indian communities, to come specially to our aid in new ways, especially as it has in response to the demands of the other communities reduced the openings available to us in the service of the State. The State should found agricultural colonies and, further, start one new industry after another. Such supervision and encouragement by the State will draw out the shy but reduced capital still existing in the country. If the State will guarantee interest for some years and run the industry as a State concern, it can reduce unemployment and materially increase our national welfare. It can then hand over the industry to private agencies. In this way it can open and stimulate new industries and stabilise them and conserve and augment the wealth of the land. But along with such State enterprise, we can resort to self-help on a considerable scale. The Hindu communities should, while helping all Hindu youths, pay attention to the economic betterment of Brahmin youths who have been extensively and intensively hit by the missiles of unemployment. The Brahmin boys educated in our Sanskrit and Vernacular and English schools and colleges could be conscripted as rural teachers and paid modest salaries by payments in kind in villages. They could be employed also as rural medical practitioners after getting a training in the use of cheap and effective Āyurvedic medicines. The Brahmins

should be more largely employed in temples and mutts than now. They can also be employed as Purānam expounders and Harikatha performers. Their services could be more largely used than now for Purobit work. In these and other ways we could increase national welfare while lessening unemployment. We must also start Nidhis and Banks where the Brahmins can keep their spare money. Such enterprises will lead to more employment and will also result in the stimulation of new and small scale industrial enterprises by the application of such money to the same in a prudent and sensible way.

There is equal confusion of thought in politics also. The western democratic forms have come without the western democratic spirit. We are on the eve of momentous changes. What seems to me to be the most dangerous and destructive possibility is that our new legislatures may plunge headlong into coercive religious and socio-religious legislation. While we are trying to relax the grip of the Sarda Act, we may be held in the grip of other coercive measures. The Joint Parliamentary Committee has decided to dispense with the consent of the Governor for the introduction of legislation which affects religion or religious rites and usages. This is really a violation of Her Majesty Queen Victoria's gracious proclamation of religious neutrality. It is difficult to see how the aid of an Act of Parliament can be invoked to nullify indirectly a Royal Edict or Proclamation which has at least as much validity as an Act of Parliament. We must agitate for the insertion of a constitutional declaration of our fundamental right that there should be no coercive religious or socio-religious legislation. In respect of all other such legislations there should be a clause making it a condition precedent that the consent of the Governor and of the Governor-General to the initiation of such legislation is necessary. Except in this respect we are at one with all the Indian communities in the demand for *Swaraj* which we along with them claim to be our inalienable birthright.

In respect of our literary and artistic life we are in a parlous state to-day. We have lost our key to the treasure chest of our poetry and music and painting and sculpture and architecture. Let us not suppose that we can achieve great

things in the real world while leading a starved life in the ideal world of art. Idealism is but the liberation of the hidden God in man. The world of *doing* is Nature's grudging and onerous gift to man but God's free and burdenless gift to man is the world of Being. Jesus's words are true for ever: "Consider the lilies of the field! They toil not neither do they spin. But I say unto you that even Solomon in all his glory was not arrayed like one of these." It is Art that transmutes our experience by its golden touch. Do we do anything to attain true Art to-day? No. We have specially excelled in Architecture and Poetry and Music. Architecture is now become hybrid and the days of the giants of the Art seem to be over. Poetry and Music were with us till yesterday but are quitting us to-day. Do we realise why? In India the supreme poetry of the first Poet Valmiki was born out of Pity and the supreme music of our last great singer Tyagaraja was born out of Devotion. Do we feel the surge of Pity and Devotion in our hearts to-day? Ruskin tells us that "all great Art is Praise." Have we now lost the ancient national traits of Praise and Prayer? We must not merely read and interpret the Indian classics in literature and art. We must realise the fundamental Indian concepts of beauty and art and add in every generation new achievements in literature and art.

This naturally leads me to our philosophy and religion. We have to-day many resounding battles of philosophy and religion. But have we true philosophy and true religion to-day? True philosophy is the unification of experience and true religion is the realisation of our essential identity with God. We talk about Indian civics and economics and politics. But if we lose our immortal heritage, what is the good of getting a few more tinsel knickknacks from the west? We want resurgent, unified, synthetic, dynamic Hinduism! Are we striving for it to-day? Not at all. When we strive for it and achieve it and broadcast it, then and then alone we can prevent losses from our faith by conversion to other faiths. We must take the lead in re-organising our Bhajana movement. Pundits and modern educated men who are the leaders of our social life have been of late keeping aloof from it. The result has been that we have denied ourselves a great happiness and allowed the movement to degenerate. This defect should set right without any delay.

I would like to refer here to only one other matter which seems to me of pressing importance. We cannot but view with consternation the lessening number of Purohīts and their over—lessening equipment. Modern life and education would be a curse instead of a blessing if this result is not going to be arrested early and in an effective manner. If ceremonial purity and efficiency are to become vanished factors in life, then we would cease to have our distinctiveness and would lose one of the most powerful aids to achieve the real purpose of human life *i.e.*, the realisation of our spiritual nature. This is a matter which needs attention by our temples and Mutts and leaders of society. An institution should be founded in each District where purohīts will be taught the essential ceremonies and their meaning and value so that the entire Hindu society may be enabled by their services to preserve its true and essential characteristics.

I am now bringing this address to a close. I wish to sum up what I have said and to appeal to you to bear in mind our present defects and our imperative duties. Our duty to ourselves demands that we should study our divine Sanskrit and our beautiful vernacular and our *lingua Indica* (Hindi) and English with equal zest and love, that we should maintain *brahmacharya* and practice *yoga*, that we should vitalise the bhakti movement and that we should have a grip over synthetic Hinduism. It is only then that we can do our best service to our Hindu brethren and to India and to the world at large. Our great defect to-day is that we have no living and vital concept of the unity of the Hindu Community and our place in it and our duties and services to it. Each one of us is likely to commit the facile and fatal mistake of living for himself alone and of going through the annual round of recurrent ceremonials as if these are the be-all and end-all of life. Let us remember that it is not enough to have *aharasuddhi* (purity of food), and *sattwa suddhi* (purity of food), and that *samsarga suddhi* (purity of environment) is equally necessary. Our conception of *samashiti* (macrocosm) is poor. We are lost in the *Vyashti* (microcosm). The *Lokasangraha* aspect of Dharma is as necessary as the *Sattwa samsuddhi* aspect. We must take the lead in Bhajana and Sankirtana movements and be the leaders of musical choirs which would thrill and purify and vitalise our people.

We must broadcast the soul-saving ideas of our Scriptures with the aid of speech and song. How can we win the love of the people if we do not touch their imaginations and kindle their feelings? Our life is bound up with their life. United we stand and live; divided we fall and die.

Friends, have we not a higher duty and a higher destiny as well? If the world is a brotherhood, do not we Brahmins as brothers-nay, brothers entrusted with a special mission by our divine Father owe a duty to humanity at large to-day? The world is suffering from over-production and mal-distribution and under-consumption and other economic ills such as over-urbanisation and slum life and cut-throat competition. In the political realm the armaments grow from more to more and the world is plunging blindly along from catastrophe to catastrophe, from cataclysm to cataclysm. The art of the world is becoming more and more imitative, uncreative, joyless, and pessimistic. The love of God is becoming a vanishing factor in life. We must teach the world to live the life beautiful in the city beautiful. We must convert the *civitas Diaboli* unto the *civitas humani* and eventually into the *civitas dei*.

Whatever may be our manifold troubles to-day, let us not lower the flag but keep it flying. Let us be modest and yet courageous and self-reliant and possess self-reverence and self-knowledge and self-control. Let us not keep repeating in a parrot-like way vain phrases about our ancient superiority. Let us realise our exact place and position in modern life and in modern India. What is our function? It is to vindicate the claims of the spiritual life and to guide our material life in accordance with the needs and dictates of the spiritual life. We should be loyal to the light that is in us and spread the light to the best of our power.

I said sometime ago that the essence of our religion and culture is the energy of peace. We are not fatalists or pessimists. We know that life is governed not by a blind Fate but by a beneficent Providence who not only gives us the fruits of our actions but also by His grace energises and augments our endeavours to better ourselves and to better others. Those who believe that the heart of the universe is *Ânanda*

(Bliss) cannot be pessimists. Pessimism is but the reaction of Desire. Once we rise above Desire to Devotion we cannot be pessimists at all.

What is the external manifestation of the energy of peace? It is a new reaction in all the spheres of human activity. In religion it is a receptiveness to grace. In politics it is a spirit of adjustment, a desire to find the greatest common measure of all diversities of opinion, an eagerness to consult the good of all. This will mean the antipodes of all forms of communalism—communal electorates and all the rest of the evil brood now very much in evidence. In economics it is a spirit of co-ordination and mutual service in the place of competition and mutual destruction. In art it is that wise passivity and receptiveness to natural and human and divine influences which will give us a vision of eternal and universal values. In education it is the spirit of humility and reverence and service which goes hand in hand with freedom of thought and the spirit of interrogation and investigation. In social life it means the extension of the family spirit. In family life it means that outflow of love which widens our pretty self and makes us realise the values of such widening of life. In personal life it means a sense of probation, a love of discipline, and a daily addition of inner grace.

More than anything else, whatever we may achieve or may not achieve, let us not lose what Patanjali has well called *chitta prasāda* (mental clarity). Let us have detachment and humility and courage and enthusiasm and balance of mind.

मुक्तसंगाऽनहंवादी धृत्युत्साहसमन्वितः ।

निद्रासिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

I know that we are in a depressed mood to-day. It is largely due to undeserved oppression. But is it not in some measure due also to the deficiencies of inner and outer life? Let us not forget that whatever happens to us we must preserve our habits of meditation and prayer and that our reactions to the world—whether it praises or blames us—should be the reactions of love and sympathy.

जप्येनैव तु संसिध्येद्ब्राह्मणा नात्र संशयः ।
कुर्यादन्यं न वा कुर्यान्मैत्री ब्राह्मण उच्यते ॥

I have nothing more to add on this occasion. We have to adjust ourselves wisely to modernity and to re-attain and preserve unity while preserving our loyalty to Dharma and our spirituality. Under the aegis of British guidance and protection we are entering into a more spacious era of civic and political life. We Indians have had our own small domestic quarrels. But shall we hate and fight one another on that account? If one limb of ours pinches another occasionally, shall we get angry on that account? As Srimad Bhagawatha says.

यदङ्गमङ्गेन निहत्यते कञ्चिन् कुध्येत कस्मै पुण्यः स्वदेहे ॥

The Brahmins must purify themselves and discipline themselves and be loyal to their Dharma and also fall into line with other communities in performing the onerous task of national advancement in all directions. In respect of our duties as well as our privileges we cannot have a better prayer to console and illumine and guide and uplift us than the following beautiful Upanishadic prayer. Let me therefore conclude with it which prays to the lord to give us sacred gift of auspicious thought.

सतो देवः शुभया बुद्ध्या संयुज्ज्क्तः ॥

